

all manner of precious stones; whose gates are of pearl; the city itself of pure gold, like unto pure glass; whose temple is the Lord Almighty; whose light is the transcendent glory of God and the Lamb. Come, friends 'tis a goodly place where we are going. Think of a city where there is no more sin and no curse. Think of a city with no cemetery—for you know there is no death there. No last breath there, no last look, no last kiss, no last touch, no funerals. Oh, if such a place were found on earth, how you and I would rush into it. There is no such city on the face of the earth! This is the city of God! Think of a city without tears—where God wipes all tears away. No sorrow, no pain, no crying in this eternal city. No dark nights of sickness, and weary watching and awful waiting—for you see there is no night there. Think of a city whose inhabitants "shall hunger no more, neither thirst any more." Think of a city whose king is the Lord Jesus Christ; whose messengers are the angels; and whose inhabitants are the redeemed and blood-washed.

Look! look! see its walls, its gates, its towers! See its arches, its columns, its pillars, its domes! On every arch are written the triumphs of the risen Lord and his risen saints. These arches forever tell the joys of Easter in heaven. On every garnished column is written no death here, neither tears nor sorrow. So the garnished column forever proclaims the triumphs of the risen Lord and the eternal Easter joys. On every pillar are inscribed the words; the saved of God dwell here. And so you see every pillar in the city shall tell while the ages roll on the saving power of the risen Lord and the joys of the saved, the infinite joys of an eternal Easter morning. And in every dome shall ring the new song which the saved sing. So you see, the dome shall echo and re-echo the praises of the risen Lord while the eternities come and go.

"I have read of a beautiful city,
Far away in the kingdom of God;
I have read how its walls are of Jasper,
How its streets are all golden and broad.
In the midst of the street is life's river,
Clear as crystal and pure to behold;
But not half of that city's bright glory
To mortals has ever been told.

I have read of bright mansions in heaven,
Which the Savior has gone to prepare;
And the saints who on earth have been faithful

Rest forever with Christ over there:
There is no sin ever enters or sorrow,
The inhabitants never grow old;
But not half of the joys that await them
To mortals has ever been told.

I have read of white robes for the righteous,
Of bright crowns which the glorified wear,
When our Father shall bid them, "Come,
enter,

And my glory eternally share."
How the righteous are ever-more blessed,
As they walk through the streets of pure
gold;
But not half of the wonderful story
To mortals has ever been told.

I have read of a Christ so forgiving,
That vile sinners may ask and receive
Peace and pardon from ev'ry transgression,
If when asking they only believe.
I have read how he'll guide and protect us,
If for safety we enter his fold;
But not half of his goodness and mercy
To mortals has ever been told."

You may talk of the countries of earth, of their trees and rivers and cities. But as for me I will seek the city of God, it lies just over the borders of time in the heavenly land, close by the river that starts from the throne. Will you go with me? Come, I know we can't miss it. The way lies just by the cross. The footprints of Jesus are seen all along. We cannot even lose our way in the grave for it is no longer a deep, dark tunnel. For the stone is rolled away and the glory of the risen Lord forever lightens it. Come, let us rest in the shade by the tree of life and this our Easter joy shall be full. And so may we dwell in his presence from everlasting to everlasting. Even so, Oh Lord of rising power, oh God of life, may it be unto us and all thy people. Amen and Amen.

HISTORICAL.

I received a postal card from D. C. Moomaw, of Roanoke, Va., stating that manuscript for the pending History of the Brethren church is arriving slowly. Why is this? Is it because a History is not requisite? Surely not. The coming generations want to know why we are a separate denomination from the German Baptist church. I have been interrogated by men why we are a separate church, and of the same faith. After giving the exposition necessary, they replied, we see and now marvel. We should not fear to be put on record as a people contending for the faith once delivered to the saints. And more especially if the G. B.'s would finally coincide with us. A history would explicitly show who were the apostolic party, and by whom the trouble was caused in Israel. Write it up brethren, don't delay. If the historical part were left out of the Gospel and the unchristian doctrine not divulged, seems to me it would be a gloomy revelation. Therefore, why should we not expose sin. So concerning our reformation if none of us remain to tell it.

One more thought. A history of this kind will serve as a beacon to generations not born, in avoiding innovations.

E. BERKEY.

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THOUGHTS ON THE PASSOVER.

L. B. LEEDY.

We have frequently been solicited by our Brethren to write for the EVANGELIST, if so be that we may claim right to its columns we will comply with their wishes, as it has been our privilege to read therefrom. First of all we notice that there is a contention among the Brethren regarding the Passover. Brethren, this ought not to be, for we have no such custom, neither the churches of God. The Passover ought not to cause any contention because the history regarding it has been plainly given by the inspired Evangelists, so there should be no misunderstanding, nor their testimony denied. Since reading the articles that have been written thereon by our Brethren, we have given the subject more particular attention and have concluded that Christ celebrated the Passover with his disciples, under the auspices of the new covenant and placed an injunction upon them that they should perpetuate it in remembrance of Him till he comes again. The Legal Passover is no where called Jewish by inspiration, it was that that was celebrated by the Jews after the change of the priesthood when there could not a Legal Passover be celebrated by them under the former covenant. The term Passover and supper are used interchangeably by the inspired writers. As to the time Jesus knew the exact time to keep it. Yet we believe that he had the right to make some changes without becoming a transgressor. We do not believe that there was a supper and a Passover separate eaten by Christ on the night of his betrayal, but that the supper was in the Passover and the Passover in the supper; which was composed of lamb, unleavened bread and wine. The German translators translate Passover Easter Lamb. James Wilson in emphatic dialogott sometimes translated it Paschal supper. So Brethren let us keep this feast with unleavened bread of sincerity and truth for Christ, our Passover was sacrificed for us. Let us not forget him. We can best remember Him by keeping the injunctions as He has placed them on us, let us not give the trumpet an uncertain sound but make plain the word of our God having the veil taken off of our heart when reading it. If we deny Christ he will deny us, but if we confess him, he will confess us before our Father which is in heaven. What we have written we have written, if we know ourselves without any malice in our heart and fondly hope that if we are not in the light that God will lead us there.

Montevallo, Mo.

WITHOUT charity we can do nothing.